

M 1363

Wednesday, February 28, 1968

San Francisco Group III

Now, this is the second meeting, isn't it? Was there anything left over? I remember last saying that quotation from ^{"MONKEY"} ~~Marshall~~, "If you want to know what happened to ^{Trip-taka} ~~Syngata~~ you'll have to read the next chapter." So this is the next chapter. Who has a question? I remember one--about dreams--but I don't think it was in connection with that, you see.

Q. I have a question which I asked you once before. What methods there were for implementing (unclear, words).

Mr. N. I give you the monkey answer?

A. I got the monkey answer.


Mr. N. Uh-huh, what was the question?

Q. What methods there are, what type of methods there are for implementing what we were talking about in working on yourself?

Mr. N. Who wants to know about that also? (Pause, then laughter.)

There are, you know, times when the majority will rule, and if there is not enough, of course, then we don't waste the time. Of course, you know we talk always having in mind that somehow or other it ought to lead to Gurdjieff, so though the subjects are completely free and you can ask what you want, there has to be a background and a reason why we even talk about ordinary subjects even if they are of a certain importance or spiritual value or have to do with life as a whole, and then that naturally realizing that which takes place in life as it is and if one living one's life has certain problems to contend with or that what is perhaps not entirely clear or the reason actually for wanting to live and to continue that then one has to give some kind of a solution of

what you should do about it and this question, of course, refers to that possibility for man in the midst of life as he is now and as he is as we say unconscious, that is as he is functioning in daily life and reacting towards a variety of influences which of course affect him and that whenever he tries to use whatever is available either as talents or things he has acquired during his life, education and all the rest, that man, man every once in a while comes to the point of knowing that he cannot go further or that the direction that he has gone doesn't seem to lead anywhere and that as he grows older that more and more that what he is interested in becomes repetitious and after some time the world, everything perhaps becomes narrower and narrower, so that it is really sometimes the question of what will one do at such a point when you see that it is quite a useless affair of continuing the way one is going. And you can say by simply by saying that the man is unconscious, naturally is limited, is limited in his ability to become something else. And when he called it unconscious he just mean that there is something that is in existence which is consciousness. So the way out of this unconscious state as man is now on earth, what can he do now for himself? What kind of procedure can he follow? What kind of a method should he apply? Or what should he know about the particular road or the way out of it? To some extent you can say, what is the kind of religion that he would like to apply to his life? Because religion as a word means simply "the way". There are a few explanations for religion, where the word comes from, and they are not entirely in agreement with each other and whatever at the time was meant as a


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Latin root "lege" which was meant that what is indicating as what is in the future as an omen which will happen and also, in short, that if one only knows the way, the way must lead to something which is different and perhaps better than what one experiences on earth and that it should lead out of the state in which one is now which we call conscious--unconscious--, conscious in the ordinary sense leading to something which becomes a conscious state for a man. And when this is defined in terms of Gurdjieff, one simply calls it in a man in an unconscious state as half-awake or sleeping-awake or waking-sleeping. And that all activities in ordinary life simply take place in that kind of a state. Whoever realizes that he is still half-asleep, of course, he would like to know what it is to be fully awake and the only distinction between the unconscious state and the conscious one is exactly the degree of awakening or the degree as we sometimes call it awareness (unclear, word). So again that presupposes that that what he is in ordinary life is not as yet sufficient for reaching a state of being awake and that perhaps with all of his equipment that he has in his mind and whatever he feels that even is he improves on that and makes it, you see, almost to the greatest point of possible development that even then man is not as yet fully enough awake. About these questions, of course, one can think and you can argue and you have to come to some kind of a definition for yourself. So if one talks about how can one get out of this state in which one is now and reach a certain state of consciousness is that really the aim for a man that he ought to work in that direction? Or should he be satisfied by improving himself on earth and becoming a good man as he is on earth without any further thought of any possibility of becoming conscious? And I

think that most of us are not interested in becoming conscious at all. I think people want to educate themselves and improve themselves and become good, kind men and grow older that way and really not want to do anything else because they do not want to think about any possibility of the existence of something after they die. And to many of them I think it is quite satisfactory to have that kind of an idea that one is gone and, of course, one dies also and so what! It doesn't matter and this question of laissez-faire, simply "today we live and tomorrow we die" and there is nothing else to it. So again, this question of being interested in consciousness has to do with an entirely different viewpoint. Because in the first place one need not be satisfied with the way one lives even if you become celebrated and you have a great deal of publicity and have your name in the paper, and even if you are admired and even if you are very happy, so-called, and even if you make a lot of money and have many friends. There are many indications that people who have that kind of an experience even then are not satisfied with their life. And whenever one is living and comes to the conclusion that there are problems which ought to be solved, then it looks every once in a while that the problems are insolvable and you don't know what to do with them even if you pay attention to it and even if you do a great deal of reading and even if you knew that someone else might have found it and you don't and then you're up against it because what will you do? In a sense now finding a way out and then maybe you go into different directions as religion and you try to find it in any particular way of what religion really tells you to do or what the condition is that you should try to achieve or what particular relationship you should have towards a deity or what you could

do if you prayed or how you should try to live in life as all of that should be an indication that you improve your life as it is and that you actually become a different kind of a person. Now, again to define that what is really this kind of a difference, it depends entirely on what you find at the present time your life to be. Or perhaps it could be explained as if I feel that I am as a human being simply a reacting creature then I don't think that is something that should belong to a man as he is because-- as he should be--because as he is now and he is bound by simply reacting, it takes away from him the responsibility and I think the sign of a man is that he is willing to take responsibility on his shoulders. I think that is for his self-respect. He wants to become a man because he wants to be able to tell himself and sometimes tell others that he is able to do certain things which perhaps cannot be done by someone else and, I think, if he does them he has the satisfaction and to some extent whatever he has as a conscience is also satisfied. The problems of life, of course, are not that easily solved. And it may be necessary that one goes for a long time having the problem and constantly searching for a solution. And then when this question is what does one do now to get out of this state and into a state of consciousness, he has to understand that this is only for those who wish to continue to grow, and that period of his lifetime now on earth is simply a particular period in which he should acquire the means of a continuation of his life. He, first, has to have belief that his life as it is now is not all that there is to it and, in the second place, there is a very definite reason for him

to wish to continue to live and to understand a little bit more about the universe. So again it brings back this question--is the universe actually worth while to know about? Do I really want to find out what makes the universe tick? Is there a reason to assume that there is a deity or some thing of a higher kind of a spirit that guides me? Or what is really life? If I take life now as it is on earth and also as it might exist in the hereafter or what are all these different terms that one uses once in a while about omnipresence and omniscience and all the rest of them? Do I know what it is when I am affected by time? And if I know that I am so-called eaten by time would it be possible for me to become free? So, you see, the question then comes back to one point, really. If I realize that I am now living in this particular life and on earth, do I realize that I am bound? Because if I don't realize that, if I think that I am entirely free to do as I like, then of course I have no interest in making myself free because I think I have it already. And, therefore, again these questions only apply to those people who think that they are bound and don't like it and that it is not becoming to a man to remain bound as a man. You can put a dog on a leash and perhaps he likes it or dislikes it, but it is a superior power which is a man which keeps him on a leash. Now, if we start to realize that we also are kept within a certain framework and that perhaps the reason for man as he exists on earth has a very definite reason from a standpoint which is above earth or away from it or at least has a higher quality, one can say that one is then under the influence of a superior force. And even if I call it God and certain things happen to me and I become religious and I will say that God

is sending certain things to me for the purpose of for me to grow, then actually if I meet that kind of a condition and if I think I am behaving quite all right in the eyes of God and take things without a murmur that when as a result, naturally, I would have to become free from it so that I actually am being taught by God, then he tells me that if I actually do that and work in accordance with His law that I ultimately will become His child. So again you see, the whole question of freedom is based on the realization that one is bound and if one doesn't know that, as I say if one thinks one is free to do as you like then, of course, why should you fight for something that you already have? If one knows one is bound, that is, if one is honest, if one sees what one is as a human being, if one realizes that not only this question of reaction, that is, that I am not even free to act but that I constantly react to something that happens to me, but that constantly the thoughts and the feelings that I have follow a certain pattern and I know that because I am perfectly willing to admit that I have certain habits, but also when I start to think or what I feel and that I know that I think by associations most of the time and the originality of thought doesn't exist in me or that I feel because someone else has told me to feel about this or that, and that a great deal of that what I now appreciate and what I call simply beautiful and all the rest is very often because someone else has told me that I ought to like it or not like it. An original opinion about any form of art or that what appeals to me that I dare to say that I don't like it when everybody admits that it must be a masterpiece is very difficult to differ from the rest of the world. And to have that kind of originality or actually such a strength of character, such a way by which one knows that

one knows for oneself what is the truth and that regardless of what other people believe or what they tell you that you have that strength of your convictions. It doesn't happen so often. You see, I live all the time in a framework and I cannot help it--a quality of civilization. And I may rebel about being drafted into the army, but I am in that framework where politics and the necessity of certain economic nature compel me to join the army when I am able at a certain age. And I hate it because I don't want to spend my time that way and, surely, I don't want to kill people. And still I cannot help it because if I don't do it then I am put in prison and I can perhaps say that I am a religious objector, that I am conscientious about it, and then maybe they believe me; maybe they don't. Or maybe they take me anyhow because then they say you do some nice office work and you don't have to kill anybody. Why should I submit to certain rules that the community as a whole has made for me? And it is a rather difficult situation as I have to pay taxes and what do I pay them for--in order to maintain, if I am a little critical, certain politicians in their job? Well, it's not a question of becoming a Communist. But one, all the time, has to question a little bit why do I live the way I live? Why am I forced to live in the city where there is business to be done and I have to earn a living? All right, we will assume now that that what is earth is not very much to my liking. And for that reason I want to find out what I can do. One thing is to try to get away from it. Naturally, that is not that easy because I am bound to earth and I know that the earth will keep me here and I have no wings to fly away and I don't know how to live even on some

other planet or planets or to go to the sun. So I am forced to live here on earth the way I am simply because I happen to find myself and for some reason or other I have been taught that I ought to continue to live. The second possibility, of course, is that I kill myself. We talked about that last week. It is a little absurd because I don't know where I'll go to after I do. And it is fairly easy way of settling the questions that now bother me, but just hung in the way for me. And the third possibility is that something starts to grow in me which becomes for me much more permanent and is not affected by the conditions of earth. So that even if I am in the lion's den that the lions are not going to eat me up because they know that I have that kind of a harness almost so they don't dare to touch me. This is a question of the changing over of the accent of one's life. And the reason that I am affected by ordinary life is that I live on the outside of my existence. I live constantly on the periphery and that is where my manifestations take place and that is what other people see and I am many times judged by my behavior the way I am. And the judgment may be wrong or right. They may guess at it, but very little do they know what I really am inside; they don't know I have been thinking or what I have been feeling and, moreover, they know very little about what is my essential being and I don't want to disclose it because, apparently, on earth I can get along very well if I live a superficial life. The accent of my life is, you might say, 99% on the periphery. Now I say if I can move towards the inside I will become less vulnerable; that is, I will not be as much affected by the influences from outside and perhaps I can have such kind of a harness or coating so that that what influences me need not

penetrate into there where I wish to live. The difficulty then is if I withdraw then I am not of this life any more. And again it is not a solution for a man who wants to continue to live in life by simply withdrawing from it and being very happy for himself, but he does not fulfill the functions, I believe, that originally had been made on him when he was born on this earth in the particular place he happens to occupy. So the only solution is that he find some kind of a solidity within himself which for him becomes permanent and should remain there all the time even if he is growing and even if he is doing all kinds of things in life that have to be done for which he is responsible and the influences which must affect him in some way or other so that when he is influenced and when he has to act, that activity is prompted by that what he understands and knows within himself. If I withdraw and don't come out to the periphery I am not a man any more. I am just a recluse or some kind of a saintly man who doesn't want to bother about affairs of life. And, of course, he is not a man. I wish to be a man to be able to stand in the midst of all kind of activities without losing myself, without losing control, without being able to be swayed one way or the other simply because something happens to me. I want to be able to say to myself, "This is what I am and this is what I am going to be and this is what I want to remain". So now the question of the solution for what does one do in order to become conscious, it simply means that I would like to place the accent of my life further and further inside and that that what is for me--my inner existence--should develop to such an extent that it could become reliable for me, could give me information and that I could relate

to it. So that whenever I am confronted with the affairs of ordinary existence, which of course means that I have to live in a periphery, that then what I am being fed is not from the periphery, but comes from something that I know is not only more reliable, but even could become permanent for me, so that all the time when I call on it it is there and is available. Of course, this is the principle of religion. Because I assume then that there is a God of some kind so that at any one time when I wish to pray to Him that He is there to help me and to tell me what I actually have to do. It is extremely difficult to find in the Bible how to live one's daily life without going to the Ten Commandments and saying that they ought to have this and that and even in the Lord's Prayer that I ask for my daily bread, what is meant? Because apparently it has nothing to do of how to live in San Francisco and New York. And then I say, "Yes", for the Bible it is good when it is the spiritual life that I want to lead but where is the contact with it? Obviously, it is that I don't know how to read the Bible and many times I don't know how to read Sacred Books. And I don't know what is involved in these returned doctrines. And life is made difficult is probably because I have to work for it. In some way or other I have to appreciate it, but I finally get it because if I work, in the sense that I spend energy in order to get it, then it becomes worthwhile for me. And then, of course, when I have it, I will use it. If something is given to me it is much too easy. So it is quite all right that I have to work, but now in what direction? To become free from the outside world, to have a life within oneself which I call an inner life

and sufficiently developed that it will give me advise to be able to live in my outer life without losing myself. This now is important because if I want to become free I have to have something that I will not lose and what is it in me that could continue if I am willing to part with the things which now bind me so that that what is left is still sufficient for the continuation of my life or even becomes essentially more important for me? All this now has to do with the way of how one wants to work. It is very plainly a development of something that at the present time is not yet sufficiently developed. And you might say, religiously speaking, that it is a Soul; also you might say that the emotional condition of man is not sufficiently developed to be able to rely on and we know all these things that as far as communication is concerned on the level of intellect or on the level of emotional state that practically all we know as far as communication goes is that we can talk an awful lot without getting to any particular conclusions and only in very rare cases and that most of the discussions lead to arguments and writing books. And as far as emotions are concerned that we don't know the language. And that for the emotional states and good feelings, I mean actually the feelings that are above par, not the feelings that go into the direction of becoming a little bit of advice--like hating someone and being jealous and all that, but really good, good feelings, that is, a feeling that I have towards my fellowmen, that I love them or I have affection for them or that what I want to say in a certain way or that I want to express, that what are my thoughts in a certain form so that they are carried by my emotions, that that even as far as the emotional

relations towards that what I call God or that what is higher than I am,--I want to have certain words which fit that particular requirement and that I actually could for my heart; and if I try to experience these things you know well enough how limited one is, even in the selection of certain words. And that when I say "I love you", what is there that I now can vary. I can say "I love you" and so forth, but I am so terribly limited. I say, "You are beautiful, you are this, you are that" and after about ten times saying the same thing, I don't want to say it again. And then I say why is it so impossible for me to express emotionally only? Why do I have to use words? Why do I have to use my body? What expression, if I say "I want unity" and then it goes over into sex without being able to communicate it on an emotional scale and leave it at that. I'm talking about such limitations as that--that that what he is is a human being in the form of a physical body and that the physical body predominates in practically everything he does and that it executes that what he feels and thinks and his feeling is not enough for him, almost I would say, to live by and surely is not enough to live by itself without the aid of the body and intellectually he doesn't know very much and only a lot of facts which are not connected and they are not guidance enough for him in his life. And a translation of such knowledge all these beautiful facts which he has accumulated will only become his own when he has had experience in applying such facts in his ordinary life. And so I now must go by experience as that what becomes my life and that when I have experience I will know definitely because I have a form of understanding. And it is really that kind of an aim that a man

should have and his consciousness should lead him to understanding and not to the accumulation of knowledge of which he already has more than enough. So the question, how do I become conscious? If conscious means for me that that what is my mind predominates and will be able to tell my body to stop certain things when the mind believes that it is right that it shouldn't do that and that and follow its own inclinations. In the second place, if the mind actually has that capacity it does not want the feeling that opposes it, because you see a man, when he is a man, has become complete as a man and there should not be any conflict in a man, that when his mind says one thing that his feeling says something else. If I am striving for unity or if I am striving for wholeness then all of man should be man--his mind as well as his feeling as well as execution in the form of his body whatever he does in activity or in active life. How does one now make that what he's conform to that what is being thought? It's obvious that the only way by which it can result in that kind of a unity between the two is when consciousness grows that conscience starts to grow at the same time. There has to be a simultaneity in that kind of growth so that attention and energy which is given to the mind on the road to consciousness is parallel and becomes also, you might say, divided in such a way that a quantity of energy will go to a form of conscience which is based on one's feeling and when that feeling becomes in that sense the helpmate to my consciousness, it becomes emotional in quality because it is of a different kind than ordinary feeling which is used in ordinary life. So now the purpose of man becomes the formation of consciousness, that what will be able to give him energy enough to follow the light on the path as

given by his conscious state and if his conscience will at the same time tell him what is right and what is wrong particularly in connection when the mind says that certain things have to be done that then his conscience will tell him that it is the right thing to do or not and that there is no interference as far as the body is concerned which might have little wishes all its own. So now the question of unity for man--in accordance with Gurdjieff--it will consist, if man can become harmonious, he will have to have three different entities which are in a harmonious relationship with each other and that ultimate aim of man is to become an entity without any conflict inside and operating to the outside world even if man is in this life and could become conscious and conscientious that then his actions, his thoughts and his feelings belong together, that man as such is then dependable, that man then when he acts is constantly in equilibrium and that a man knows what is required for the conditions he finds himself in, that he has the ability to do, that his body is willing to become the servant of his consciousness and conscience and that, moreover, that what he is doing is just. This is a requirement of a conscious man as we define him in the sense of Gurdjieff in which he has, then, a consciousness and a conscience to guide him and a will to execute that what has to be done. It is obvious that when three forms like that, that is three possibilities which have been fully developed and at the moment when they have been developed that then there is a possibility of becoming one--what we call a fusion process--that man then in that kind of an entity can exist as a real man, that that fusion has to be done by some outer force because on their own the three will not unite because they have no affinity for each other. They are different in their

different activities. Consciousness is not the same as conscience. And that what is apparent as the result of being conscious or conscientious in the form of activity of body cannot be mixed. A body is separate from the other emotional body or an intellectual body. There is a separation between the three which is so complete as a separation that they can function independently of each other. That is the whole aim because man as he is now, unconscious, he is acting constantly because that what takes place in one center or another constantly overflows from one center to the other and a man is, in that sense, complete. He loves it as an ordinary entity and then he says, "This is my personality and this is my nature". But he is not complete in the sense that he is non-habitual and free. And although he may be now functioning with all the three centers together, it was not his doing. They simply grew together and he let them because he didn't know what to do about it if he actually could have them separate and then if there could be a certain entity of a force which could unite them. The reason why one says this is simply that when I relax and when I fall asleep physically I then go into the condition in which man really should be and that man then is not affected by the outside world or then his sense organs don't have to function, then he is with his eyes closed and then his living, that is the forces that keep him alive, have been reduced to a minimum that he can continue to breathe and during that process help his lungs to purify the blood, that the blood continues to circulate and also that it might even adjust itself during a state of physical sleep that that what takes place in a man during sleep is that the three centers gradually lessen up from each other and because

there is no outside influence the body returns to a much more normal state than the body is when it is affected by the outside world and that the indication of the possibility of the three centers becoming separated, not functioning together, is simply an indication that that should be the ideal state of a man provided if these three centers could remain separated that then they could function independently of each other and then the solution for man's life would really be solved because then he could call on any one of them without interference of any of the others, so that if there was something that could be the guidepost, you might say, or could give the indication of how man should behave under certain circumstances that then the solution would be reached if that guide, this kind of master of himself, could actually use that what is available in the way he feels it ought to be united and not be dependent on the individual wishes of each of the three centers. It is exactly in the fact that his sleep, as a sleeping state, we have an indication of how man should be. But the difficulty there is that when one is asleep the total activity is of such a low level that it can never function in earth and as soon as I wake up to earth and start my ordinary life immediately the three centers are connected again. And, you might say, I am much worse off because they will connect in a certain way with each other which already has become so habitual that I cannot, as for instance when I feel, I cannot express my feelings unless I use my body for that expression. That is the sad state of man. If we only could continue to sleep physically and if then, at such a point, there could be a possibility of unity of functioning which then could select how much

of one, how much of another and how much of the third would make an entity which would be useful for the functioning of such a personality. The real aim for becoming conscious is to make a possibility of certain forms which may grow out, out of the centers into the form of the full-grownness which we call a body, that they can exist independently of each other and then under the influence of something of a higher kind of a nature will be able to unite at the proper time in whatever proportions may be needed. That what will guide them and what will cause such a fusion is one's "I". And then, therefore, unless I develop an "I" when I try to develop myself there is no use having something of a higher kind of a nature in me, unless it is used properly. And by themselves, these three bodies will consider each other equally and there will be no desire for attraction of one to the other because their function is separate and they live because they are separate. And they know, you might say inherently, that if they ever will try to join each other they would repeat the same thing as what happens in an ordinary waking-sleeping state. So now in substance here you have the reasons why work has to be that way and not different. The aim is to grow from that what is now potential something to which full-grownness we call the body. In that particular field, naturally the body is full-grown so we don't have to work on that for its growth. But emotions are not grown; that what is now existing is my feeling center, I call it, quite divided, distributed over the totality of the body as nerve nodes with a solar plexus which functions sometimes more or less, but not all the time. I cannot count on it; it goes up and down; it is completely connected with my body; it is not free from it and because of that even if I

say I have a feeling center, I don't know what I'm talking to or where to reach it. It is not a center at all and that has to be changed first. As far as my mind is concerned, it is still in its infancy and it has no possibility as yet to grow out of that because for the affairs of ordinary life it is more than enough and Mother Nature doesn't want people to become too clever so that we will see what is really what and that may be at such a state in my development. You see, you have to look at Mother Nature as a guiding force for the maintenance of mankind on earth. And there is a very definite reason why Mother Nature wants humanity to exist the way they are. And they want to exist this humanity in a form of sleep so that they are not going to ask questions and at some times we say there are black sheep among the herd of sheep. These are simply the people who start to question what is really the shepherd going to do with us and why does he want to shear us of wool and why does he want to fatten us and why does he want to kill us ultimately. Who knows in what particular condition mankind is even if mankind is on a higher level than the animal world? Who knows why we are kept in such bondage? Why is it that Mother Nature does not tell us the real reason of our own existence? And why is it so extremely difficult for us as we are living to try to find out what is the real cause and what is the real truth? So if I say potentially that what exists ought to grow out into a full-grown body I naturally have reference to that what is now an emotional beginning and should grow out to its fullness. If I express it as an octave the do, re, mi exist but the sol, la, si doesn't. For intellectual body that what exists is do which is enough as I said for the maintenance of myself on earth to be able to get out of the range of cars and to

protect myself and every once in a while to write a book. But that what is really needed for a man is to have a full-grown intellectual body which will definitely know what it is all about and is willing to face the truth. So I start now by trying to find out what is truth, but I knew that truth in that sense will make me free. About truth--there is no question that it is absolute. Truth is only one thing and that it is absolute it means that each person will understand the truth always in the same way. When there is no argument I call it absolute, but for the time being I don't know much about absoluteness. You might say, it's too far away and I choose another word. I say it is that what is non-subjective for me on the assumption that everything that exists on earth is of a subjective kind and even if we find this particular reason for wanting to live in some form or other to become free from my subjectivity I use the word "objective". So I have to find something that is objective. I have to find something that can function regardless of that what I am. And that even if I say that that what is not potential and could grow out in a certain way and perhaps be less subjective, I still have to consider the subjectivity of my physical body and also I have to consider of that what is now a certain emotional quality wishing with all its heart, you might say, to be delivered from the bondage of earth and that what I every once in a while in my mind realize to exist that there is something in my mind which is not such a feel and every once in a while questions the problem of the sheep and the herd and the shepherd and why they exist and why this little sheep has a black fur. Now the question if I want to grow out of this state and if I knew now that it has to become by means of a

certain objectivity which I must acquire and that then I wish to have ultimately if the three bodies have been developed, something that can make them fuse together, I now try to project this in such a way that I wish to create a little help for me and I call it an "I" so that that "I" can help me at the proper time when because of certain amount of work on myself the three bodies have become completed. This little I, of course, has to be in the first place objective. It has to function as if it exists outside of my subjectivity. It has to be available so that it is doing work and I call work on myself the creation of a little I as if outside of me which now I give a task to do in the form of accumulating data about myself which are truthful and absolute or at least objective. Work now means that when I wish this little I to grow up it has to become something that is independent for itself and stays within its own intellectuality. It has to have a characteristic of pure intellect and for that reason this little I cannot be affected by that what is my ordinary mind when the mind is associative, which is a subjective element of my mind, and it also has to be impartial because I don't want my feeling center to interfere with anything that I now wish to be intellectual. So the requirement now, I want to create a little I doing some work--work I call observing, gathering data, gathering data of an objective kind, truth. Observing what? Observing that what is me. You see, observation of the outside world does not give me any data about myself. I can say, at most, that that what is the outside world I am reacting to. But I become interested in that what I do as I act. I wish to know what I am doing as a human being and as a body. And I don't get anywhere by being objective regarding the outside world because I have absolutely no control over anything happening in the

outside world. It's not my own, so the reason for work on oneself is simply that it is within my means to accomplish something where I have full say over what my body is since it is mine and no one else's and none, because of that same reason, can interfere with this wish to work. Little I is collecting facts about myself, my personality, my unconscious personality, my personality which is my body, feeling and a little bit of a brain, and it wishes now to gather objective data about that. Objective data for the little I means that that what is a fact is a fact without interpretation, without a classification, without having it pigeon-holed, without any associations, without any desire to change it, without any likes whatsoever, and I am now reduced simply when I say it should not be this and it should not be that, there is only one thing that remains--that it becomes aware in its own I of something that exists as a fact and accepting the fact for what it is whatever it happens to be. As I say without wishing to change it, simply accepting it as a fact of existence. So the task for I is to be able to collect such facts. I manage in such a way that although I am 100 per cent subjective, there are certain indications in me which are not entirely subjective. Thinking about the possibilities of the universe, of that what might be a higher form of being, not existing in me but towards which there seems to be a certain urge at times that I want to strive, trying to find a possible expression for the impossible, trying to think about that what is form as if such form didn't exist and then to question what remains in existence if the form is an expression of something else. In high moments of creation in an artistic sense that I wish to create something that does not exist as yet on earth

and that although I will have to use a form in order to create it and, you might say to make it tangible or perhaps even visible, that then I wish to pour into that a substance which I sometimes would like to call the elixir of life and that that whatever that representation might be and that what is then being perceived by others looking at this product of my creation that they then can become affected, not so much by the form but by that what it represents. If I say that what I wish to find out philosophically, looking at life as it is and trying to fathom the different ideas and concepts that have been presented by other people, also philosophers who thought about the meaning of life and who put it in certain forms and words so that it could be communicated to the people who came after them and that what is philosophically for me the depth of my thought, and to try to find why certain thoughts have a deeper meaning than others and why sometimes I would like to live, as it were, in that kind of a world without being bothered too much by the exterior forms which I have to go through, as if I wish with my mind to withdraw from the world in order to be able to understand what is the real meaning of my existence. Such thoughts occur to a man. He wishes, at certain times, to become part of that what is impossible for him even to conceive and sometimes when he says that it ought to exist because there is a certain hunch I have or perhaps an intuition of a knowledge that ought to exist although I cannot define it and I sometimes even do not know how to reach it and I don't know how I got to such ideas. Sometimes there is an idea that God exists in some way or other and that there is some kind of a guidance in the rest of the cosmos. There are the things that are of concern to man, and

these are things which are not primarily subjective. They have to do with another possibility of existence and without knowing how to reach it there is very definitely a wish that if such a road could be opened that one is then willing to go in that direction. The accumulation of the little I of data about myself, when it has to be free from any kind of feeling of a like and dislike, simply means that that what is observation should be impartial. There is no other word for it. Sometimes one says that what is being received as data should not be identified with anything else so that in this process of non-identification that what I should be, be non-identified with the rest of myself. If I say it is then as if it is free from me and not affected by that what I am in an unconscious state and that it, in my unconscious state that what is my personality, is not strong enough to affect the existence of the little I. This I have to consider because the little I, although it may be objective as well as I can make it and maybe it is an "as if" condition in the beginning, it is still very small because the rest of my life I have to devote to unconsciousness and I have to devote it to the maintenance of my body and personality as they are, and that, therefore, when I wish this little I to observe me naturally because of its proximity it will be affected by the conditions in which the personality happens to be. And if it's a division of life energy, part of it going to the maintenance of myself and partly now going in the direction of, almost I would say research problems of a philosophical and religious nature, that that what I wish now to divide energies between the maintenance of my peripheral life and that what is my inner life in reality wishing to uncover that what I really am

then I will have a hard time again to make a decision where does my energy go and where should it go. When I watch myself, when I see how my energy is being used up, where it goes in my ordinary daily living, to what extent my manifestations are the result of the periphery or my inner life, how seldom do I even dare to express things that come from inside of me? And only on rare occasions that I dare to have my heart on my sleeve. You see, these conditions, when I study myself as I am, again will have to lead to a very logical conclusion that that what is now necessary as a method for wanting to work on myself has to be completely devoid, free from that what I know of my life to be as it is on earth and it has to have a quality of a different kind and I call it "not earthly" or perhaps heavenly or perhaps Godlike. That what the little I should be, in substance, as recording me in an objective sense has to be of a quality of not of this world and it has to be, I say Godlike, or to a certain extent sacred because that what it will record will be truth. And truth cannot be accepted by me in a condition which is chaotic and which is of a lower level because truth for me is the ultimate that I as a human being would wish to reach. But there is still a third something that has to be followed up--that is when this observation takes place and I assume that the data which I gathered are impartial--can I, when I observe, reach impartially? You see, the difficulty in any observation process, in anything that is stored by means of an alertness and that what is for ordinary life simply a form of being alive to conditions which I then as I see, as I look at them, as I hear them or whatever through the sense organs is communicated to me in my brain, such facts of course are stored away in my memory and

when the memory is needed for me I recall such facts in order to bring them back and, you might say, to review them or perhaps even to act on them. That, of course, what is stored enriches me through subjective elements, like my sense organs, is apt to be a little subjectively tinted and particularly when I happen to think about it and I bring them back again for consideration, then I'm not quite sure that they will remain even in the same state of more or less impartial, that they will be tainted by something that I would like them to be instead of actually accepting them as truthful. This is mostly a thinking process and my mind is adjusted to take the facts of my memory and look at them and then give them their own interpretation the way I would wish them to be. I do not really dare to face the facts as they are as that what my mind is constantly busy with is a process of rationalization, of taking facts as I have received them, looking at them from all sides and accepting that what I would like to live with and not wishing to accept that what is bothersome or actually could make me a little bit worried about myself. I avoid it and I have no capacity in my mind to really be honest. The reason for this is that a mind functions in a certain way of taking in that what we now call anticipation, storing it in one's mind, perhaps linked up with the hope of an expectation of that what will happen and what I call future, which when it actually happens becomes present for me and that it has happened becomes past. This is a mental process in which that what I anticipate is already associated with whatever my anticipation may be. And, of course, in its pure form it would be that I would be subject to that kind of a thought, hoping for something

which is entirely new and that with that I would have curiosity of finding out what is there new. So if I wish and give the mind even its most important part of an adventurousness as a form of life expecting something new to happen to it, then immediately when it is received and it goes to the present moment and is then stored in the memory I will start to compare it with something that I already knew. It is extremely difficult to keep something that is entirely new free from associated forms. You can test this out for yourself because you know well enough as soon as you see something you start comparing it even if that what is there is new to you. You compare it to something you already know. Any form of art you will say is like this or like that or something you already know in order to classify it and to make you feel a little bit more at home as soon as you have a name for it. Any kind of music that you listen to you will start comparing with all kinds of music that you have heard and sometimes you like it because you like the music to which it refers and you don't like it because it is unfamiliar and for you to listen to music as such as a sound is practically an impossibility. Well, these are the limitations of the mind and now with this I try a mental function which has to become objective to myself and in that objectivity it is absolutely required that that what takes place is completely impartial and will not allow my mind to interfere. The only way I can now find a solution to that is that if it happens at the present time. That is, if it happens when that what is future passes through me and then becomes past that the division between future and past is the present for me and at that time of this moment of existence in the present there is no functioning

of the mind in an ordinary sense as associated forms. I say you have to verify this because the ordinary mind is not capable of doing it, since everything that is passing as a thought through me becoming a reality is immediately going over into the past and becomes memory. One does not live, in ordinary life, in the present. One lives constantly either in that what is coming or that what has already become memory or the past. If I wish to become impartial, if I wish to take away from the observation any form of association that what is being recorded by the little I has to be recorded at the instant it happens and then that recording can be free from any form of interpretation or any form of association. So here is a lesson. Little I is created because of my wish. The task I has is to observe me. That what it wishes to observe is me, as personality, if possible, in its simplest form and I choose in the beginning for that what is the object of an observation that what is myself as a physical body, manifesting in certain ways, using manifestations of a certain kind where it is possible that I don't have to have any particular sort of object, that it can be free from associations and that also I don't have to like it particularly. And for that reason, you simply group them as five possibilities as that what is the tone of one's voice, or the expression on your face, or movements as you move (as your body moves), or a gesture or perhaps a posture which is more or less a static condition of the body. And in each of these is an object for observation of the little I to record facts of the existence of myself as behaving in that particular kind of a form, that this observation has to be completely impartial and that what is now impartial, being 100 per cent impartial, will ultimately lead and of

necessity lead to the question of instantaneous existence or, as we say, a moment of existence as differing from a point in time existing. It is a moment in which time absolutely has stepped and passes from future to past. It changes, you might say its sign as time, and that what is time coming towards me is now at the moment of the present becoming time going away from me. It is a difference between that what is still coming and what has already gone away and the experience of when it actually is taken in by me in the present. And for that reason, yet, what is now the observation and resulting in little facts about myself becomes because of introduction of that what was instantaneous simultaneity as we say becomes an experience. This is really the crux of the whole matter because experience becomes my own and experience will change the fact of knowledge into a fact or a concept of understanding. Why is this, as an aim, so important? Because I want to get away from the independent, or so-called independent, functioning of the centers. I want to make sure that that what is a form of consciousness is pure consciousness. I want to make sure that when this consciousness starts to develop with accumulation of facts now of an objective kind which are stored away in my mind and also in my memory because that what is the observation process is also located in a certain section of my brain and is a mental process, that that together with this forming of data about myself and the parallelism which means a flowing over of that form of energy of a conscious kind for my consciousness to feed that what is conscience at the same time to assure uniformity in purpose that then with this kind of an affair going on, a man then develops in such a way that little I having time now to do this observation will start to

grew because of that kind of an exercise and that it will have to grow in principle that what it is from me when I created it, almost I would say in the image of God. So that the I becomes in reality an objective form from the existing outside of me what in time wishing to return to the source from which it was created and then fulfilling its function as, almost I would say gratitude towards having been created in that then it wishes to help the personality to develop to such an extent that then the three bodies can become full-grown and that the personality can change over in becoming an individual. So in a nutshell, work is I try to have a little I observing me. I try to have such observed facts to be impartial about my behavior. I try to be aware. This is the form of mental functioning that I consider when I say it is not a thought, but nevertheless it is mental and awareness gives me at that time a fact about myself which I consider absolute or, at least, objective or as objective as I can make it, and that this particular process I have to realize that it should be taken in such a way that whatever is recorded is recorded at the same time when the event takes place. So now I hope you are satisfied that you knew what work means. And you know now what the possibility is for man of how to reach it. You also know the reasons why he should do it and become interested in it, that the real reason for him is to develop something that is free from this earth so that, if he could as he is living his life on earth and when he has a chance to develop certain things which he undoubtedly will need if that what is life should not die after his physical body disappears, that then his task is to develop certain ways by which this emotional body grows out and by which his soul, that is his intellectual body, also can continue to grow from it, forming the

whole octave of intellectual body, that the aim is for man during his lifetime on earth to become harmonious so that he then under the influence of I, knowing almost I would say, becoming all-wise or being because of its sacredness and the way it has been kept and brought up, constantly in the image of God, becomes omniscient and being on a higher level of objectivity constantly seeing that what takes place with my personality now has the task to influence my personality in order to bring about a change or conversion of that what is now me into a conscious being as a whole. This question of gradually changing that what one is into that what one ought to become is a process which Gurdjieff calls "participation." It is that I participates in my life, that I am a conscious factor now starts to affect everything that is subjective of me in an unconscious state and gradually by its mere presence changes that what is unconscious of me into the possibility of becoming totally conscious. The conscious man is not only his consciousness, but of that what is now his solar plexus and his little bit of feeling center and all of the nerve nodes over the rest of the body. In the first place they come home; that is, they are called back; they are like prodigal sons who recognize they are away from the center where they originally came from and that although man when he is very small still is in the image of God for the next another two years when they are completely uninhibited; then because of our wonderful education in some way or other we start to be unconscious, that now this wish for consciousness starts to affect one, it is the result of this presence of that what is of another higher kind of nature, that what is in man starts to rearrange itself; in the first place that what is his feeling as nerve nodes over the totality of the body functioning now in a cosmic

sense as a planetary, not being a completed planet, are called home to the house of their father. There you might say there is a feast because everybody rejoices that finally that what belongs to the center of one's feeling has come home and is totally new, because of this meeting, rejoicing in the existence of seeing each other again and again and being at home, set out on a certain road to become what they should be as a family and that the aim of such solar plexus now completely united is to become emotional in nature and starts out you might say to march towards one's inner life from the periphery of the body when the solar plexus is now towards the center of that what is man in his emotions, that is, his heart. This question of feeling, of making this as solar plexus now moved towards one's heart, creating in it a real wish to become what it should be, that is the center for a man as a center for his equilibrium, is led by that what belongs to the consciousness of such a man wishing his conscience to be of the same kind and develop at the same time as consciousness develops in order to eliminate any kind of a friction within an individual. So these are the two things that do happen and they are connected with really what man is in his essence, because that what is life in man is that what always will be because life is eternal. Life will never die, as life, because death is simply absence of life. Light is light; darkness is the absence of light. Darkness has no existence. It has a non-existence. Life is that what exists; light is that what exists. The totality of everything existing is infinity. That what places limits to infinity is the form, the finiteness. One's constant wish to become free is to do away with all forms, perhaps in a gradual state and losing one little form after another or changing the form constantly into

less and less materiality, more and more becoming that what it ought to be--lightness in density, finally freeing itself from all bondage, almost I would say reaching then the presence of the possibility of infinity to be united with that and then knowing in that kind of unity everything exists as it always was and has been. These questions, you might say, are settled within oneself. They are settled in that place where man is at the present time, even if he is unconscious, permanent. There is a point in man which is unchangeable. This is a point of his own solar system. It is the center of his own universe. This is the center which remains in existence as the form of life with which he was born and to which that reality of life withdrew when everything else was covering him up. This existence in man we call a magnetic center. It is the reality of reality for him; it is the essential essence of his existence. I say it is permanent because it is unchangeable; it always is there and always has been there and always will remain forever and ever regardless of any form of death, regardless of any form of human body and it is that that wishes to be united, strange as it may be as a terminology, when that what exists within man is infinite, when that what hampers him from that form of fusion is the form in which it happens to be encased. And really, if one starts to think and this time philosophically, about that what is really the existence of man and what is his reality within him, then that what is permanent and what is for him without measure, what is for him a moment of an existence in that what is a germ of his life, that that has a certain capacity indicating that it wishes to be set free. It cannot go far because it does not know what to do since all this

tremendous covering happens to exist and it cannot penetrate it because it is very little force since it has not had, you might say, exercise. What it can do is to wish to indicate in its existence the possibility of that what should happen, that if it assumes for one moment the realization of the existence of life on earth and in that sense it splits into two as indicating that that is the condition as mankind knows--good and evil or positive and negative, by means of this kind of a manifestation on the part of the magnetic center, it simply indicates that it understands the condition of man as he is but it wants to indicate that what is now food for man in his ordinary life as the highest kind that exists, wanting to fill these two little cells of magnetic center with a quality of food which is needed for formation of a higher emotional and a higher intellectual body. Gurdjieff calls that *ardenis aratas adenis* (sp. ?). These are forms of food which come for magnetic center and they have a very definite aim. One of the cells will go to one's heart and the other cell will remain in one's brain. I say "remain" because the seat of this magnetic center is inter-changeable in accordance with time and in accordance with educational principles and where it finally will be where it appears in one's mind which is also in one's mind the possibility for the attachment of the beginning of one's I. It is that form of mind which constantly remains even if one sleeps physically. It is that what directs dreams. It is that what does not dream itself or ever sleeps. It is that in mind which is as magnetic center, the central part of man's consciousness. That what goes to one's heart is that what is freed from manifestations of man. It is that what is called in the

Gurdjieffian terminology anullies. It is that what makes a man never wish to sleep. It means that he understands this kind of life for him as a necessity to answer that what is to call of this life to be set free. It is at that point (unclear, word) the little I finally starts to operate and becomes affected in the sense that it now has a duty to perform for the rest of the brain to help the brain to become conscious, that then on it's road towards the heart and wishing then to help to create conscience, that then it will be able to listen to that what is anullies within oneself and this anullies never sleeping reminds man constantly of the necessity of work. Well, we can say that when we talk about this, that it is not very good material for Group III. We can leave out all the detail about work on yourself and we can take whatever is ~~the principle that is~~ really underlying this desire for work. That is for yourself when you think and when you feel, that you become very serious every once in awhile about the condition in which you happen to live and you cannot accept things all the time superficially and that every once in a while you have to withdraw within your inner, inner chamber that is the holy of the holiest of yourself, your private life I called it last week of that what you really are and that at that time you have a little bit of a talk with yourself and that what you really are and that what you wish to formulate with your mouth and it is as if there then is a connection between your outer life and your inner life and it is then as if through your outer life you find out what might be advice as given from that what is really you and where you could be if necessities demand you to give up all forms of outer manifestations. It is a place where man can withdraw

and the rest of the world can go to hell that he, himself, can stay within himself and find in that a place to continue to--I would almost say forever and ever. Again, I want to answer in such a way that that what man should become should be the devotion of his life, if he is religious he will say "to the Glory of God"; if he is an atheist he will say to that for him is most important in his life recognizing his life for whatever it is worth in whatever way he wishes one to definitize that what is the reality for him in some (unclear, word) he would like to consider infinity and constantly has to refer to a finite form in all his atheism. He cannot get rid of that what is really preventing him from growth.

I wish you a good week. Next week there will not be a meeting because I have to be away and we will not have this group. But two weeks from today we will have another one and if you wish to come, again I say you're quite welcome. I'm sorry there were no questions tonight, but this lead from this small question which is important. You may as well know what is the real reason why we have groups of this kind. It is simply to remind you that your life is worth while and that something in your life ought to take place at a certain time and it is the development of your conscience that ultimately will help you to know what to do and what to think and what to feel.

Goodnight everyone.